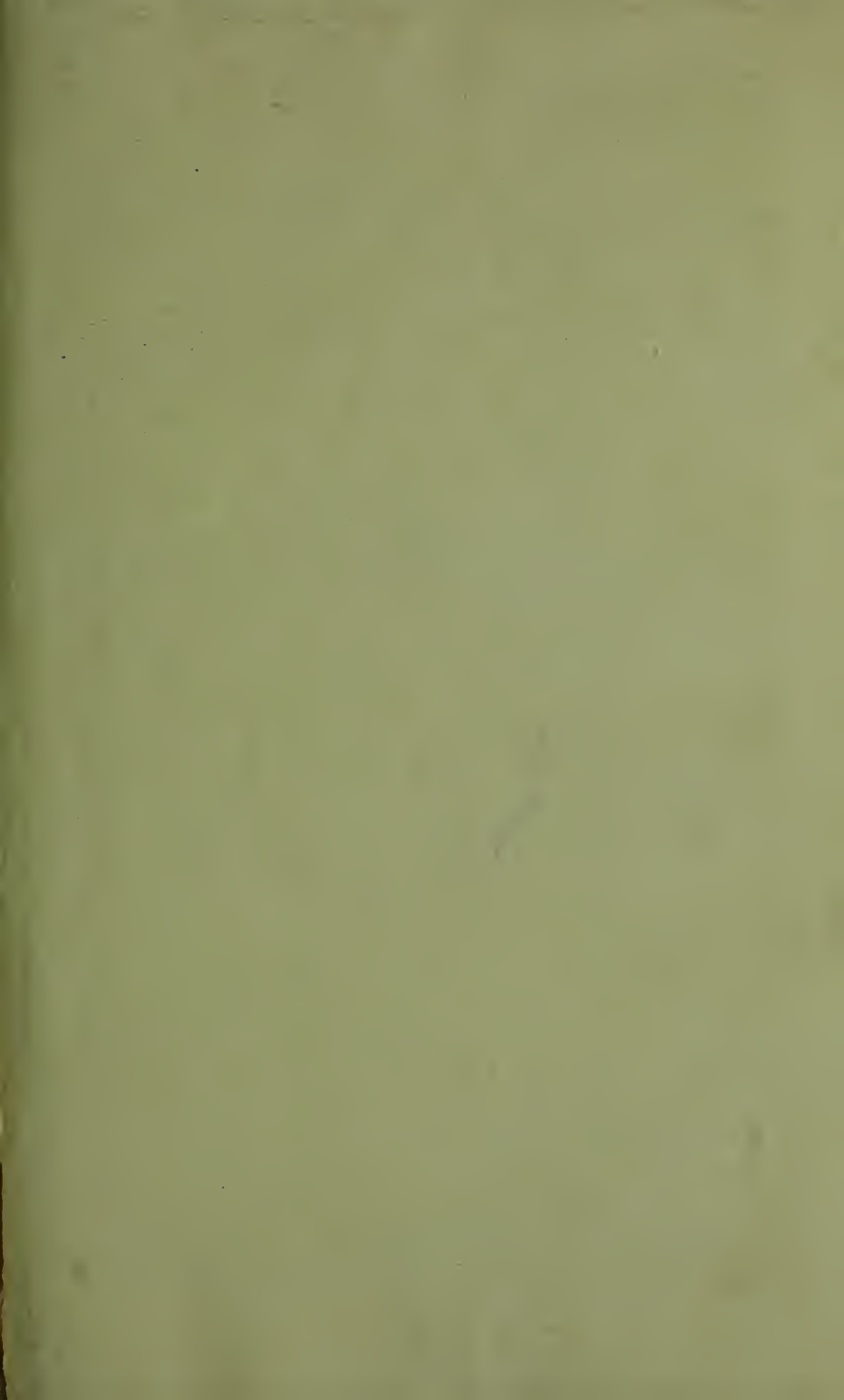






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THE

Missionary Magazine

AND

CHRONICLE.

INDIA.

PROPOSED ERECTION OF A NEW CHURCH AND PASTOR'S HOUSE FOR THE NATIVE CHRISTIANS AT BHOWANIPORE.

THE intelligence which we have to lay before our readers in the present Number refers to subjects of great missionary interest, varied in their character, but severally presenting facts calculated to awaken joy and thankfulness, hope and trust.

The *first* of our Indian articles refers to the progress of our Mission at BHOWANIPORE, a suburb of CALCUTTA, where our chief station has long been established; and especially to the origin and progress of the Native Christian Church, which, commencing with *six* members only in the year 1846, amounted eight years subsequently to *forty*, the congregation having also proportionately multiplied during the same period.

At the formation of this little Christian community they were in a state of entire dependence upon our missionary brethren, not only for instruction, but for the exercise of benevolence in varied forms. *Now*, as will appear from the address subjoined, they have learned the important Christian duty, not only of helping themselves to the extent of their power, but also of supporting the ordinances of Christ, especially by contributions to the support of their pastor. SURJO KUMAR GHOSE, who sustains this office, is one of themselves, redeemed by the grace of God from the power of idolatry, and prepared by a long course of useful and Christian training for the exercise of the ministry. Towards the salary of this devoted man the people of his charge raise about £60 per annum, and our missionary brethren entertain the hope that the day is not far distant when the Bhowanipore Congregational Church will, under the tender care and continued blessing of its great Head, become entirely self-supporting and independent of all foreign aid.

The worship of the Native Church and congregation was originally carried on in a house heretofore occupied as a dwelling, being remodelled and used as a chapel. This building, which is made of slender walls with a straw roof, has now become too strait for the number of attendants; and, after much prayer and thought and consultation with their missionary friends, they are about to erect a substantial edifice of larger dimensions. In addition to a new chapel, they hope also to be able to provide a dwelling-house for their pastor. The erection of the two buildings will involve an outlay somewhat exceeding *One Thousand Pounds*. Towards this sum they have engaged to contribute £200, and a grant of £150 has been made by the Directors of the Society. This, however, will still leave a large balance to be supplied; but our missionaries, with their native Christian brethren, confidently anticipate that European friends in India will come forward to their help with a willing heart and a liberal hand; and they now appeal to the generous-hearted Christian public of England, in the hope that they will seize the opportunity to sustain and encourage their Hindoo fellow-Christians in carrying into full accomplishment this useful and important work.

The appeal is as follows:—

“THIS Church was formed in the year 1842, and after a lapse of four years passed under the oversight of Dr. Mullens, its second Pastor. The number of its adherents in 1846 was fifty-six; of whom only six were communicants. The Word of God was faithfully preached, and its messages of Divine love proclaimed from Sabbath to Sabbath, Christian discipline was maintained with firmness and affection, and year after year this little flock of Christ, gathered entirely from among the surrounding heathen population, began, under the blessing of Almighty God and the ministry of His Gospel, to grow in numbers, intelligence, and Christian character. From six in 1846, the number of its members increased to forty in 1854; and that of its adherents, from fifty-six to one hundred and thirty. The public services were, up to this time, held in the house of Dr. Mullens; but the old institution bungalow becoming vacant, it was remodelled and used as a chapel for Christian worship. Hitherto the Church had been entirely dependent on the Bengal Auxiliary to the London Missionary Society for all its expenses; but having entered their new sanctuary, its members resolved to provide for those expenses themselves, and accordingly commenced a special monthly collection, in addition to that made on the Sacramental Sabbath for the poor of the Church.

“The Scriptural duty of Christian liberality—how much more blessed it is to give than to receive—had, from time to time, been expounded and enforced by the Pastor with considerable effect. Year after year, as the number of intelligent members increased and their circumstances in life improved, misconceptions and prejudices connected with the duty of regular voluntary contributions for the support of religious ordinances disappeared, and every one seemed to realize the importance and desirableness of making the Church entirely self-sustaining and independent. A decided movement towards the

accomplishment of this object was made at the commencement of the year 1861. In several special meetings, Dr. Mullens endeavoured to convince his flock that the time had come when they should choose one from among themselves to co-operate with him in his pastoral duties, and should at the same time partially provide for his support. 'In accordance with the wishes of the missionaries,' says the Report of that year, 'the members were invited to take steps for the selection of a Native Pastor. For some years the Church has been endeavouring so to mature its resources and direct its plans as to be able at length to secure the services of such a Pastor and provide for his support. The members unanimously agreed to the proposal, and resolved, in addition to the various expenses for worship, which have been fully met for years, to provide for a Pastor the sum of thirty rupees a month. These arrangements completed, the selection was made, and the choice of the Church fell upon Babu Surjo Kumar Ghose, one of the evangelists of the Mission. He accepted the office, and was ordained on the 20th of March.'

"Thus the grain of mustard seed, which took root just twenty-one years ago, has, under the influence of the dews of heaven, grown to the dimensions of a tree, and its branches are now affording shelter to no less than one hundred and seventy souls; and of these the number of communicants is sixty-three. The increased liberality of the Church has manifested itself by the additional sum of twenty rupees towards the salary of their Pastor; thus making it in all fifty rupees a month. The pastoral duties of the Church have now almost entirely devolved upon its native minister. These are unmistakable signs of growth and advancement; and it is fondly hoped that the day is not far distant when the Bhowanipore Congregational Church will, under the tender care and continued blessing of its great Head, become entirely self-supporting and independent of all foreign aid.

"But before the dawn of that happy day a most important work must be accomplished. The bungalow now used by the members of this Church as a place of worship is made of slender brick walls, with a straw roof; and the ground on which it stands belongs to a Hindoo zemindar. They have, therefore, for some time past deeply felt the necessity of securing a brick chapel of their own, and a minister's house. After much prayer and thought, and consultation with their reverend friends the Rev. Mr. Storrow and Dr. Mullens, they have ventured to buy a piece of land for the above objects for the sum of 1800 rupees. The work that now lies before them is, indeed, great, and their limited incomes and circumscribed means can do but comparatively little towards its accomplishment; but, believing as they do that it is a good work—a work on which they confidently hope for a rich measure of Divine blessing, and one in which, they feel assured, they will have the sympathy, and prayers, and co-operation of all Christian friends—they cannot despair of success. The probable cost of a plain substantial place of worship, and a dwelling-house for the Pastor, which it is in their contemplation to build as soon as funds will permit, will be about 11,000 rupees. Towards this sum they have themselves promised to contribute about 2000 rupees, to be paid in monthly instalments, extending over two years. Those who know them intimately will testify that they have given even as the Lord hath prospered them. They have, moreover, received a grant of 1500 rupees from the

Directors of the London Missionary Society. The balance wanted for the consummation of these objects is then about 7500 rupees; and, large as this amount may seem, they confidently hope that friends will not be wanting who shall come forward with a willing heart and a liberal hand to their help. With earnest prayer, therefore, to the Giver of every good and perfect gift, they send forth this Appeal to the generous-hearted Christian public, confidently hoping for such a response as the circumstances of their case need.

“SURJOKUMAR GHOSE, *Pastor.*

“BROJOMADHOB BOSE, } *Deacons.*

“AMBIKACHORON ROY, }

“*Bhowanipore, April 6th, 1864.*

“In this Appeal of the Native Church at Bhowanipore we cordially concur.

“EDWARD STORROW,

“JOSEPH MULLENS.”

PROGRESS OF CHRISTIAN EDUCATION.

WE have been supplied, by our esteemed friend and brother Dr. MULLENS, with the following interesting statement of the progress of education in connection with our Mission in Calcutta. It speaks for itself, and needs no explanation. The increase of these Christian schools is as surprising as it is gratifying, both with regard to the number of the pupils, and their readiness to pay the appointed fees for their education. This salutary arrangement is now established, and affords an earnest of the wide diffusion of Christian education among the hitherto untaught multitudes of the Hindoo youth.

“Bhowanipore, Calcutta, April 7, 1865.

“MY VERY DEAR FRIEND,—We have now been steadily at work for three months since the Institution re-opened after the usual Christmas holiday, and you will be glad to hear that we have made in several respects unusual progress. We have added nearly a hundred scholars to our list, and have reached the highest point in numbers that the Institution has ever attained. The class-rolls show 623 scholars at Bhowanipore, and 192 in the branch school at Behala. Once before we had 620 scholars at Bhowanipore. This was in 1851, just before we laid the foundation of the new Institution, and before the baptism of the six converts who were the first-fruits of that harvest of blessing since reaped by the Mission. Their baptism deprived us at once of three hundred of our most promising scholars. Again the numbers rose from three hundred to four hundred: again the baptism of five additional converts half-emptied the Institution, and left us lower than before. So we went on for several years. In those days, too, we charged no fees, but the education we gave was free. Now we charge fees from two shillings a month down to one shilling. We still baptize converts; but never a word is said, nor do our scholars leave us. Our present position, therefore, is a far higher and stronger one than that of 1851, and our Institution has a much firmer

hold upon the people around us. Our fees will this year amount to more than £400.

“We live at the very head-quarters of education in this presidency; and education is increasing its already great influence in the community every year. On a vast scale it is entirely remodelling the opinions of the most intelligent classes. Its influence is really prodigious. In Calcutta and its neighbourhood we have not only the Government Colleges and several large missionary Institutions, but a large number of good schools, managed by native gentlemen alone. In some cases they receive a grant-in-aid, but in many others they are supported entirely by the fees of the scholars, and give their proprietors a profit. Throughout Bengal schools are found everywhere. Almost every considerable town has its Anglo-vernacular school; and even large villages add English classes to their Bengali schools. The Government Colleges at Hoogly, Krishnaghur, Dacca, and Berhampore are the chief among these Institutions. In the north-west provinces and the Punjab the desire for education has increased greatly during the last five years; and wherever, in large cities, opportunities are given, scholars are immediately to be found. Three years ago the natives in Agra were dissatisfied with the liberality of a missionary, who would not expel from the Church Mission College a boy of low caste, and set up a rival school of their own. That school, called ‘Victoria College,’ has been firmly maintained, and was recently affiliated to the Calcutta University.

“All these schools take the curriculum of the University as their guide, and their studies contain a great deal of sound moral instruction. The standard of the University thus becomes their standard; and, as that is high and sound, both in taste and principle, general education is running a comparatively safe course. The Government Colleges are all being improved. All the country Colleges will educate up to the B.A. degree, a thing till recently done only in the Presidency College. The incomes of the professors have been raised, and a large number will obtain £1000 or £1200 a year after a few years’ service. Everything urges the increase of sound education: the demand is great; the people wish for it; they appreciate it; they pay for it. It is producing good fruit, and, on a grand scale, is preparing the country for higher fruit still.

“Does it not become missionary societies to do their part well also? Does it not become them especially to occupy efficiently, and in force, the chief city in which education is given, and where the University is carried on? The Free Church Institution, with its 1300 scholars and students, presented three of its students a month ago for the degree of M.A., and several others for that of B.A. The Cathedral Mission College, recently established with only a College Department, has obtained nearly 200 students in its first year. Will it not be wise for our Society to strengthen its present agency, and, in this suburb of the city, where we stand quite alone, to render increasingly efficient the means already provided for giving to the young people of this quarter a sound Christian education? We are in the midst of a good population; many of the present residents are old students of the Institution, and are glad to see their Alma Mater flourish. Our numbers are increasing; our means also increase; and, if we can secure one or two additional men, the usefulness of

the Institution will also extend, and, in time, even the cost of that addition will be met. Some day we will also ask you to help us in the enlargement of our buildings, and in making our accommodation more convenient and complete.

“ Believe me always,

“ Most affectionately yours,

“ REV. DR. TIDMAN.”

“ JOSEPH MULLENS.

TRAVANCORE.

ENLARGEMENT OF MISSIONARY LABOURS IN THE NEYOOR DISTRICT.

THE REV. F. BAYLIS has been greatly encouraged during the last year by the number of proselytes from the ignorant and idolatrous people of his district, and still more by the increase and improvement of the members of his Church. Such reports are new in the history of this Mission, and happily they apply to several of the Travancore stations as well as to Neyoor. We pray that, as God by His providence has opened these doors of usefulness, He may bless the labours of His faithful servants, and crown them with complete success by the enlarged communications of His Holy Spirit.

“ When,” remarks Mr. Baylis, “ the number of these congregations is considered, the extent of ground over which they are scattered, and the great variety of characters to be seen in those composing them, it will not be difficult to see that there is enough in the teaching and superintendence of these, with the mission agents, schools, &c., connected with them, to fully tax the time and strength of a missionary.

“ My colleague, Mr. Lowe, has continued to render me assistance in various ways, both at the Head Station, where he often preaches, conducts prayer meetings, &c., and at the Out-stations, which he visits from time to time, as his other duties allow. His earnest, rousing appeals to the heart and conscience have been often listened to with great attention, and in not a few instances have, we believe, been accompanied by the Holy Spirit’s blessing. The work of female education here, which Mrs. Baylis was called to leave, was at once taken up by Mrs. Lowe; and I cannot but here record my gratitude that, in a time of deep sorrow to myself and the people of this district, such kind and valued friends were at hand to sympathize and help.

“ I have been especially gratified by witnessing the good work going on in the Attur Division, under Arumeinayngam, evangelist, who has been earnest and diligent in his labours among Christians and heathens, and these labours have evidently not been in vain. He has regularly visited the congregations in that part, now seventeen in number, and stirred up the people to greater regularity in attendance on Divine ordinances, and to greater efforts to improve in knowledge and Christian character. He has also instructed the agents under him, and urged them on to greater diligence in preaching to the heathen, appointing especially one day a week wholly for

this work, when they go two or three together, he himself accompanying one of the parties. By this means many villages have been visited and the Gospel preached by the wayside; and, as the result of these efforts, besides additions to most of the congregations, three new ones have been formed, comprising 228 adults, with 125 children, now under Christian instruction in this division. Eleven places for devil-worship, three or four of which were of large size and better built than ordinary, have been destroyed, and the implements of worship, clubs, spears, &c., given up. The destruction of these places, which is, of course, only done with the full consent of the owners, not only tends to prevent the people relapsing into idolatrous customs, but has a salutary effect on all the people round, arousing inquiry, and proving that the demons they so much dread have really no power to injure even those who destroy the buildings in which they were worshipped.

“Besides frequent visits to Attur, where I have met the agents of that part on report-days, I have been able to make two tours, visiting the congregations scattered among the hills and jungles of the far north, some of them eighteen or twenty miles from Neyoor, and was much pleased with all I saw of the progress of the good work. The people are for the most part poorer, more uncultivated, and more oppressed by the higher classes than those in the south; but they appear anxious to hear the good news of salvation, and to break away from their old degrading devil-worship and heathenish customs. More agents are greatly needed to labour amongst them; but, unless I am supplied with funds for the purpose, I must keep operations on a very limited scale. Schools, too, are greatly needed, a much smaller proportion of the people being educated than in the south. The annual expense of a village school varies from £6 to £7, according to the number of boys, their attainments, &c.; but £4 or £5 would be sufficient for a school in those parts. Chapels, or prayer-houses, are also greatly needed. For the three new congregations there are only small open sheds erected by the people, and the buildings in which some of the old congregations meet for worship are wretched-looking buildings, more like cattle-sheds than places for the worship of God. I would gladly, had I a fund at command, erect five small, neat prayer-houses at places where they are most needed. I should be able to do this for £50; but I could not raise more than £10 from the people, on account of their poverty. Are there not some of God’s people willing to assist in providing these poor people with decent places of worship? I should say here that, in other parts of my district, chapels are urgently needed in five places. These must be larger and better built, at a cost for the whole of £120, of which £40 may, I think, be raised in these congregations and among the people generally; so that, could I be supplied with £120 by Christian friends in England or India, *ten* chapels suitable to the wants of the people may be erected—ten witnesses, visible to all, that Jehovah, the true God, is being worshipped in this dark land. I do trust that this appeal will not be made in vain.”

ALMORAH.

IN a recent Number we laid before our readers the report from this station supplied by the Rev. J. HEWLETT, relative to the work of God among the inmates of the Institution for the suffering victims of leprosy. We have since received a further account from Mr. H. of the progress of this most gratifying Christian movement, which we subjoin, and which we are assured will awaken feelings of thanksgiving to God in the heart of every devout reader.

“It will,” writes Mr. Hewlett, “undoubtedly be very gratifying and encouraging to you, as it is to us, to know that the work amongst the lepers progresses with increasing tokens most assuring of the Divine presence and blessing, and with such marvellous rapidity as far exceeds our highest expectations. The ardour of those of whose baptisms I have already given you an account has not yet shown the slightest symptoms of abatement, which we certainly anticipated we should see, in case their motive for joining us arose from anything short of a deep-seated desire to supply their spiritual need out of the rich provisions of mercy which they had begun to perceive are freely offered by the Gospel of the blessed Advocate on high, who ‘is able to save them to the uttermost that come unto God by Him;’ on the other hand, while I feel it behoves me to be very cautious and dependent for wisdom from above in all I do or say respecting this movement, knowing it possible that we may have from some hereafter grievous disappointment and causes of humiliating sorrow, still I believe that if there are reasons for judging at the time any religious awakening to be under the influence of the Spirit of God, such are not wanting in this case. There is evidently amongst them a growing love for the Word of God, and for the meetings in which they assemble to worship and to learn more of those truths which are dearer than all others to the heart of a Christian; they also seem to manifest such an amount of earnestness and sincerity when talking of the interests of their souls and of the way in which they pour out their hearts in prayer, which I am constrained to believe are far from being merely superficial. Another pleasing and cheering feature of this work, I am glad to find, is, that, instead of lying, quarrelling, and abusing each other, as was too often their practice before, they endeavour to cultivate brotherly love and to seek each other’s edification and happiness; many of them labour very earnestly in entreating their fellow-lepers to trust in the same Saviour, and openly profess His name, thus proving themselves to be missionaries of the Cross. And their labours are not in vain.

“Until after August last, only those who had been previously of low castes were baptized; since then these have been successful in persuading thirty-two more to declare themselves on the Lord’s side, nearly all of whom were of the Brahman and Kohatra caste. The amount of knowledge of the Scriptures which the former ones exhibited on seeking baptism had often astonished and delighted me; but these certainly far exceeded them both in their knowledge of the Word of God and in intelligence, and only hung back through a reluctance to part with the caste notions that they had always been taught by their

fathers and countrymen to prize more than life. As I am anxious in baptizing the lepers to act under the guidance and approbation of the great Head of the Church, and feared that these inquirers may have been carried along merely by the stream of excitement, I decided to delay much longer than I had done before, and kept them waiting several months. The delay, however, seemed to have deepened their impression and to have increased their desire to be recognised as followers of Christ. Many of them, also, had evidently passed through severe mental struggles before deciding to seek baptism. At length, as their sincerity seemed to be beyond doubt, and as they manifested a knowledge of the following truths—without which I should not think it right to baptize adults—our sin against God, and its merited punishment in hell; the happiness of heaven, purchased for us by the Redeemer's atoning death; and that baptism is only of avail when accompanied by a penitential forsaking of our sins, and resting by faith upon Christ for eternal life,—I baptized them on Sunday, the 11th inst., with feelings of joy and sympathy for the lepers, and gratitude to God for these effects of His glorious Gospel, trusting also that He would baptize them with the Holy Ghost and unite them with the Church of the first-born, who are written in heaven. Fifty-three now profess Christianity. Once every Lord's day I conduct a service for Christian worship at the Asylum, which has hitherto been held in the open air. The chapel which we are building for them on the grounds adjoining the Asylum is nearly ready. I hope to be able to open it in a month or so, from which time, I trust, Christian worship will regularly be conducted in it; where, also, if the lepers continue to show satisfactory signs of their conversion being the Lord's work, we shall feel justified and encouraged in forming a Church from amongst them, which, as it will consist exclusively of lepers, may seem novel and strange in the eyes of many, but will not for that reason be less amiable in the eyes of our adorable Redeemer, and of those who have the same mind that was in Him.

“Nearly all the other branches of the Mission continue with undiminished interest. The schools are rather on the increase in number and interest. I trust (D.V.) to write again next month, giving you a review of the work of the year.”

VIZAGAPATAM.

ITINERANT LABOURS OF A MISSIONARY.

“21st March, 1864. Monday.—At the request of the Rev. J. W. Gordon, I left my station this morning for Chittavalsa, in order to take with me the catechist as far as Kimedey, to declare the glad tidings of salvation to the perishing heathen, and arrived safely at Banly at about nine p.m.

“23rd. Wednesday.—This day I had the pleasure of preaching the ‘Word of Life’ to a large congregation assembled, consisting of about 150 individuals at Chittavalsa, in the meeting-house, from St. John's Gospel, chap. v., ver. 40. They were very attentive. May the Holy Spirit incline their hearts to hear the voice of the Saviour of the world, and believe His testimony, and daily

apply to Him for that life which He bestows. Soon after service committing ourselves to the protection of our Heavenly Father, and to bless His life-giving Word to many souls in our journey, we started about ten.

“24th. Thursday.—Arrived at Conada this morning at eight; after prayers, breakfast, &c., went into town and took our stand in the public bazaar, where there was a large temple dedicated to the honour of Vishnu. A large number of people of different castes soon assembled around us. The catechist read a tract entitled ‘Worship of Jajganath’ (one of the incarnations of Vishnu). I addressed them: they heard us very attentively. Afterwards, had a long and interesting conversation with an aged Brahmin and a Soodrar, while the congregation was listening attentively, and at last confessed that Jesus Christ alone was the true Saviour. Sold and distributed a few tracts, and came back to our lodgings.

“1st April. Friday.—We went and preached twice in this village, called ‘Aukulatumpara’—once at the Rajah’s house, and another time in the village. We had a good congregation: both the people and Rajah heard very attentively the plan of salvation by Jesus Christ. Many said, ‘All you say is true, and we believe it.’ Sold and distributed a few tracts. This Rajah is a petty chief, and the village was granted to him and his late brothers by the authorities, for the good services done to Government, such as quelling disturbances, &c. As this is the residence of our new convert, who was lately baptized, we took him with us in order that he might take his wife, who wished to follow her husband. Her relations were against it. We came here chiefly to persuade them to allow the woman to follow her husband, and left him here till we returned from Kimedya, at his request. It seems the Rajah privately sent for the convert’s father (a brother of our catechist, who accompanied me on this tour), and spoke to him, that they should not at all hinder the woman from following her husband, which is nothing but natural and right.

“3rd. Sunday.—This day we spoke in three villages—viz., ‘Geendya,’ ‘Tamarara,’ and ‘Thamara,’ which were nearly connected—and had a long discourse with a young man regarding the impurity of their religion and the purity of Christianity. I told them that their idols were false gods, and that all who trust in them will be partakers of eternal punishment. A carpenter in the mob was very attentive. A few hours after our return to the tent he made his appearance, and made several inquiries on different things, to all of which we replied. Being quite satisfied, he said, ‘This is the only true way, and from this day, by God’s help, I shall forsake idolatry and Shiva (their chief deity), and will only pray to Jesus Christ.’ We told him that God, who had so far enlightened his mind to know that Christ alone is the true Saviour, should he forsake all false and evil ways and pray to Christ, would certainly save him. Gave him three different tracts when he left us.

“4th. Monday.—We arrived at Purala-Kinmedya last night, and early in the morning, after taking our coffee, went into the public bazaar, and preached to a large congregation who soon assembled, after singing a hymn. They heard the plan of salvation by Jesus the Son of God gladly. A respectable Brahmin made some objections, by saying that Brahma, Vishnu, and Shiva were true gods; but I proved to him in several ways that they were very wicked as well as false gods, and they were the inventions of men; that Jesus alone

was the true Saviour. May the gracious God open the hearts of the people, that they may understand Him, and the salvation He provided for sinners. Sold and distributed some tracts, and came home at eleven for breakfast. In the afternoon we went into a different part of the town, and, in the veranda of a rich Soodra, who invited us to hear, had a protracted conversation regarding the truth of Christianity and the falsity of Hinduism. Many heard us, and at last the rich man and his brothers confessed it was a true and good religion. From their conversation I perceived that they had been reading some of our books. Distributed a few tracts, and came to our lodgings about seven.

"7th. Thursday.—Came to Comunahpillay again, in order to send the new convert and his wife to Chittavalsa, whom we left here when we started for Kimeddy. After a little trouble we got the consent of her relations that she might follow her husband if she liked; but their daughter, a child of about seven years, they prevented, as she is married. They never permitted the child to go near her parents, thinking that they would persuade her to accompany them; so, after remonstrating with them regarding the child, I desired the convert to proceed to Chittavalsa with his wife. The catechist being an uncle of theirs, it seems they privately laid the blame on him for allowing their son to become a Christian, and abused them most shamefully; but in my presence they never used any such language, but only expressed great sorrow for what had occurred. I twice told the old man (the father) not to be sorry for his son, for he had done nothing wrong or sinful, but had chosen a good part to obtain the salvation of his soul, and exhorted him to believe on the Lord Jesus, who is the true Saviour. I am happy to state that there are many others in this village desirous to take up their cross and follow Jesus, but have not courage enough to come out from the world immediately; they often heard us preach in the street, and oftentimes came to our lodgings for books. Amongst these are the Naidu's (head man of the village) son, the Rajah's eldest son, and the convert's brother. May the Lord soon give them courage to renounce the world with all its vanities and evil practices, and enlist themselves under the banner of Christ as good soldiers; and may the Holy Spirit water the seed sown in feebleness, and cause it to spring up in due time to the glory of our Redeemer. Amen.

"In this tour we declared the glad tidings of peace in twenty-eight villages.

(Signed) "C. E. THOMPSON, Assistant Missionary.

"Vizagapatam, 16th May, 1864."

CHINA.

SHANGHAE.

WE have been favoured by the Rev. R. DAWSON, of Devizes, with the following deeply interesting statement from the pen of his near relative Mrs. HENDERSON, describing the influence of Christians labours in connection with the benevolent medical operations of the Hospital in Shanghae.

"Shanghae, March, 1865.

"MY DEAR BROTHER,—I hope by the next mail to post you the Report of the Chinese Hospital for the last year; but, knowing the deep and true

interest you take in the work, I am sure you will like to receive some additional particulars relating more to the spiritual history of some of the patients.

"I am very thankful to tell you that there was a considerable increase last year in the numbers of those who openly professed their faith in Christ: thirty were baptized by Mr. Muirhead. To these, who have openly declared their change of heart, we trust may be added not a few 'secret disciples,' who, from a variety of causes, have not yet spoken of what they have really received into the heart. Keih-Foo, our chaplain, tells me that he has had many such inquirers, some of whom have carried to their distant homes the seed of precious truth; and it may be that, after many days, it may bring forth fruit an hundredfold. There seems a desire, on the part of those who come to the Hospital, to hear the Gospel; and many who have come to attend on their sick friends have heard and received it. There was one very interesting case, in which a mother, who was waiting on her invalid son, was impressed with Christian truth; both received baptism, and they now come every Sunday to the afternoon service. This service, conducted by Keih-Foo, is attended by many who have received good in the Hospital, and many of the hearers bring their friends to it. In the Report you will see an account of a man who had an enormous tumour removed from his neck; it weighed over four pounds, and had given him great pain and uneasiness. He knew nothing of the Gospel when he came in, but during his stay he became seriously impressed. He thought that the religion of such skilful doctors must be worth something, and became an interested learner. He was baptized before he left.

"There is a considerable difference to be found in the patients, gathered as they are from every class. Some are very poor and illiterate; others again can read and talk to their friends, and go away promising to tell the good news they have heard. To this class belonged a man, a dyer by trade, who lived near Soo-chow. He was only here a fortnight, but his heart seemed at once to grasp the truth. He used to go about amongst the other patients and exhort them. He was very anxious to be baptized before he left, and went home with a supply of books and Testaments, determined to spread the Gospel as far as possible.

"Another man, who had had his hand fearfully injured by a circular saw, seemed very earnest in his attention to the instructions of the native teacher. He was quite ignorant when he came in, but during his two months' stay he learned much.

"There was a very rich merchant for some time an in-patient, who came from the vicinity of Woo-sung. He brought with him servants, and all sorts of comforts, and considered himself too grand to sit with the common people in the large hall. Nevertheless he read the Testament, and every day Keih-Foo went to his room and talked to him. He said the doctrine was 'very good.' He used to walk about the wards, and seemed greatly interested in all the doctor's work; and when he left he sent a handsome present to the Hospital, and a large tablet commemorating the doctor's skill as 'more lofty' than that of two most celebrated Chinese physicians. He asked to be allowed to come again, and stay inside to look at the work, and at the new year he came to

'Chin-Chin,' the doctor. He always attended the Sunday services; but it is true in this land as in every other, that rich men are not those who make the most efforts to press into the kingdom.

"I could go on multiplying cases like those I have written, but I think they will suffice to show you the quiet, yet successful work that is going on. I could tell you of several women who have come with suffering bodies, and have gone out cured both in body and soul; of others who can now say, 'Whereas I was blind, now I see;' of others who were lame, but who were here taught to walk in the narrow road.

"I know it was your privilege on several occasions to baptize patients who entered the Hospital wretched and ignorant, and you will rejoice with us, that the good work is prospering and increasing amongst us.

"Keih-Foo has just brought me a letter, received by one of the converts from a friend who was some time in the Hospital. Her arm was broken, and she was a patient several weeks. She was baptized, and, after returning to Hang-chow, about 150 miles distant, she writes, saying that she still loves the doctrines of Jesus, and takes every opportunity of speaking to her friends, telling them that all other religions are false, and that only Jesus can save the soul. She expresses anxiety for Keih-Foo to come to her city, that she may, with her friends, hear the Gospel again.

"Yesterday a rather interesting circumstance took place. While Keih-Foo was preaching, a mandarin, with a glass button, came in and sat down. When the service was over he said that, ten years ago, when living near Soon-kong, he had first heard him preach, and had afterwards listened to the instructions of the Rev. Alexander Williamson. During all these years he had not forgotten what he heard; and now, being made a mandarin, and living in Shanghae, he sought out his old teacher and came to hear him. This man has made no profession; but a case like this shows that often an impression is left where we scarcely expected to find it; and good seed is not lost, though for years it may be hidden.

"And now I must close my letter, for it has extended far beyond what I expected. I think you have heard of the building of the new Union Chapel on the old site. It was opened last August, and is a neat and commodious place of worship, and is most pleasantly connected with my dear friends at home by the beautiful Bible which the members of our Juvenile Working Meeting at Leeds most generously presented for it. I never look at it without thinking of their kindness, and the interest they feel in all our work. I need not ask you to pray for us, for I know how dear and near the cause of Missions is to your heart. Amidst much to discourage and mourn over, we have cause to bless our God that something is done here day by day, not only to alleviate the misery and suffering of the body, but to lead these poor dying creatures to Him who is *the Life*.

"Ever believe me,

"Your affectionate Sister,

"EMILY HENDERSON."



TIEN-TSIN.

AN INTERESTING CONVERT.

“Our work,” writes the Rev. Jonathan Lees, under date Feb. 9th, “has gone steadily forward, and with many indications of the Divine favour and blessing. True, we are not permitted as yet to tell of numbers brought to repentance and true faith; and it may be that our own faith needs large increase before God shall grant such blessings as these. But there is undoubtedly a great work in progress, which we or others shall one day realize. In *due* season the reaping-time must come.

“On the last Sunday of October a young man was baptized, respecting whom we cherish many hopes. His name is *Shau*. By trade he is a maker of fancy lanterns, working with his father. He is very poor, and has enjoyed few opportunities of gaining knowledge, either human or Divine; but he is naturally diligent and warm-hearted, and has besides good mental powers, which the Gospel (as is so often the case) has quickened into action. It is now perhaps eighteen months since he first appeared as a candidate. His evident sincerity and satisfactory acquaintance with the truth would have led to his reception long ago, had not he felt great difficulty as to keeping the Sabbath—a point which is always testing for new converts. At length, however, his decision was made, and the Church joyfully welcomed him. A large congregation witnessed the baptism. His answers were very clear; and especially pleasing was his avowal of weakness, and simple reliance upon the Spirit’s help. When, at last, his long-cherished wish had been gratified, and, with prayer to Father, Son, and Holy Spirit, he found himself avowedly a follower of Jesus, the poor lad burst into a flood of tears, which he hardly attempted to repress during the prayer which followed. Let us ask your prayers on his behalf. He has had to pass through much persecution at home. All sorts of schemes have been tried to shake his consistency, but thus far I believe without success. I rarely meet him without hearing some new tale of home trial. He finds it hard to be at once an obedient son and a faithful Christian. His Bible has been more than once taken from him and destroyed. On Sabbath his clothes are often hid to prevent his coming to the chapel. He has been frequently beaten for his unwillingness to break the Sabbath, although during the previous week he had by overwork amply earned his rest. We have thought of taking him on as a student, and may yet do so. But this has met with determined opposition from his family; and, much as he wishes to give himself wholly to God’s work, we must wait till God shall open his way.”

MADAGASCAR.

THE intelligence last received from the capital agrees in substance with former communications. The several congregations, however, in the city of ANTANANARIVO were diminished in numbers in the early part of the year, arising, in great measure, from the removal of the Queen and her Govern-

ment for a time to the city of AMBOHIMANGA, accompanied by a large body of the native population. The letters of our friends continue to contain some cheering accounts of the wide diffusion of the Gospel, and its power upon the hearts of the people in the country districts. The Rev. W. ELLIS writes as follows, March 30th :—

“Since the date of my last, I have visited a cluster of villages to open a new place of worship at Ambohifahitra, a central place, where they have erected a neat place of worship, capable of holding about 200 persons. I have also visited Lazaina, near Ambohimanga, where they are building a new place of worship. And, during last week, in company with my native co-pastor, I visited Ambohimanarana, a large and ancient village, about five miles to the north-west, where there are between thirty and forty Christians and a considerable heathen population. This was formerly a preaching station visited by Mr. Johns, and there was also a Government school. The walls of the school-house are good, but there is no roof. At our Church Meeting last night our people resolved to provide a roof and doors and windows for the building, and to send a preacher as often as possible. The Christians, some of them, come into Ambohimanga on the ordinance Sabbaths; but they all expressed themselves gratified at the prospect of being visited by the preachers of the Gospel.

“I still hope, if no impediment arises, to visit the Betsileo, and think of setting out as soon as the next mail has arrived; though I sometimes fear I shall not be able to get there after all.”

The Rev. R. TOY also gives the following statement, dated March 31st :—

“I have now nine country Churches under my care, all of which continue steadily to increase. I am anxious to do more for the young in connection with them, but, unless the Directors will allow us to render pecuniary help to a trifling extent to the teachers, I shall be greatly hindered. My Church at Ambohipotsy continues to go on well. On Wednesday last I admitted fifteen into fellowship, and there are twenty-four waiting to be admitted next month. The number of persons who have been connected with the Church since its opening is 243. Of these three have been suspended through bad conduct, and twelve are lost by deaths and removal to other Churches, leaving now on the books 228 members.”

Mrs. Toy supplies the following interesting and encouraging statement of her labours in the cause of education :—

“Antananarivo, December 30th, 1864.

“MY DEAR SIR,—I have received the parcel of sewing materials you so kindly sent, and am very much obliged. For a long time previously I had been paying an enormous price for thimbles, needles, and cotton, but now, I am happy to say, it will be no longer necessary to do so. Our chief want now is material to work upon: some print or unbleached calico would be a real boon to us.

“I am glad to be able to tell you there is a very great improvement in the manners and appearance of these poor children. In our own school nearly every girl has a jacket, and the biggest boys blouses, made in the school. The material sent by some kind friends in Dundee is now almost used up. The elder girls are doing embroidery and marking, and, I sincerely trust, will grow up useful, and more industrious than the women of this country have generally been.

“Our Sunday School continues steadily to increase in numbers. There are eight or nine teachers surrounded by groups of quiet and attentive children, who sit on mats upon the ground. After the teaching is over they remove, class by class, to the front of the platform, when I generally give them a Scripture lesson. As soon as school is over, the people assemble for afternoon service, and many of the teachers do not leave the chapel, but remain the whole day without taking food.

“On Monday, 26th of December, we gave a treat to the most regular in attendance in our schools. Seventy-six children partook of beef and mutton, and their favourite dish, rice, with peaches and pine-apples by way of dessert. Before leaving, each one received one of the presents kindly sent by you.

“I have received a box of clothing from Mr. Kennedy’s Church at Stepney. Will you, if you have an opportunity, acknowledge the same. I hope to thank them personally by the next mail; but, as there are several friends I wish to write to, I cannot possibly find time before this one leaves.

“With very kind regards,

“I remain,

“Yours sincerely,

(Signed)

“SARAH ANN TOY.”

POLYNESIA.

SAMOA.

PROSPERITY OF THE MISSION.

“Malua, Samoa, September 27th, 1864.

“MY DEAR DR. TIDMAN,—I have now the pleasure of forwarding you the Twentieth Annual Report of our Mission Seminary. God still smiles on this department of our work, and to His name be the praise for these twenty years of almost uninterrupted prosperity.

“In the adjacent villages, where there is a population of 2000 people who look to Mr. Nisbet and myself for pastoral superintendence, the Church members number 297, and the candidates for church-fellowship 277. In the course of the year they have shown their usual liberality in contributing to the cause of God. Their annual presents to the nine village preachers this year amount in cash to £79 17s. 6d. This, you are aware, is exclusive of presents of food to these worthy men every week, all over the year. The contributions to the London Missionary Society in May amounted to £81 10s. In the course of the year also they have made two extra efforts; viz., a

present of supplies to the vessel which brought Captain Williams and party from the scene of the wreck of the 'John Williams' and took them on to Sydney, and also a contribution from the children of the district to help in the purchase of a new Missionary Ship.

"We have in our schools between five and six hundred children. They all look forward to the examination-day with interest. We give small prizes on these occasions, such as a new copy-book and a fancy pen-holder to the best writer in each class, a pencil to each of the best readers, and this year we gave a copy of our new Geography to those who excelled in general knowledge. They had all a great treat this examination-day, and their parents too, in getting a sight of a number of the diagrams of the Working Men's Educational Union—a fine selection of which I brought out for the Institution, the kind gift of John Henderson, Esq., of Park, and John Wemyss, Esq., of Fraserburgh.

"The new Bible is greatly prized. Already upwards of £1500 worth of them have been disposed of; and, if the sales go on as at present, the whole edition of 10,000 will soon be in the hands of the people; and that will be a complete copy of God's Word for every $3\frac{1}{2}$ of the entire population.

"There is a marked increase, you will observe by the late statistics, in the Samoan people—about 1000 in seven years. We now number 35,000. This, and some other facts, will enable you to contradict, or at least to modify, what you often hear; viz., that the South Sea Islanders are fast melting away.

"The Roman Catholic priests are bitter against our new marginal-reference Bible. They find it hard work here, as it is in other parts of the world, to make much way among a Bible-reading people. What a happy thing it was that we had the New Testament in the hands of the Samoans before ever they saw a Popish priest! Still these men came. A number of sisters of Charity, too, have lately arrived. Some of these ladies made their appearance several years ago: the natives would have it that they were the wives of the priests, and they left after a time. It remains to be seen how this fresh arrival will succeed. They now employ a native agency, gathered from expelled church members, or it may be a fallen teacher, or some others who may be called the scum of the community; and thus they go on, the blind leading the blind, and doing a deal of mischief. May God have mercy upon them!

"I wrote to you in July, giving you an account of the death of Mr. Mills, and again in August, referring, among other things, to the equally unexpected calamity which has befallen our Mission in the death of Mrs. Whitmee. Mr. Nisbet will now tell you that Mr. Bird, too, after a long illness, has gone to a better world. Our Mission is again, you see, much enfeebled, and in urgent need of reinforcement. Do the best you can for us, and with all practicable speed.

"Mrs. Turner and Mrs. Mills unite with me in kindest regards.

"I am, my dear Dr. Tidman,

"Very truly yours,

"GEORGE TURNER.



TWENTIETH ANNUAL REPORT OF THE MISSION SEMINARY.

“Malua, September 26th, 1864.

“Our Institution has just completed its twentieth year. After purchasing the land, and six months' preparatory work in clearing the bush, erecting dwellings, &c., our first class, consisting of twenty youths, was opened on the 25th September, 1844. In the following year a teachers' class of fifteen students was commenced, and ever since the work of instruction has been steadily carried on. Up to this date, our Institution register, including the wives of the teachers and natives brought hither in the 'John Williams' from heathen islands, shows an aggregate of 914. The most of the Samoan villages are now under the care of young men who have been educated here; and the Institution has its representatives as well in Tokelau, Savage Island, Maré, Lifu, Uea, and Eramanga. We have now 87 young men under our care, who, with the wives of 60 of them who are married, and also their children, make up a total in the Institution of 245 individuals. This enables us to send out about twenty fresh men every year; and that we find barely sufficient to meet the ever-recurring wants occasioned by deaths and disabilities.

“The small thatch-enclosed houses in which the first class of students were lodged in 1844 have given place to fourteen stone-walled cottages, ranged on either side of our large class-room; and we have in addition twelve weather-boarded, and other inferior houses, which will be superseded in due course, we trust, by better buildings. The young men still devote the Wednesday of each week to the work of house-building and other improvements; and to this arrangement we are indebted for the present changed aspect of the place, compared with the time, twenty years ago, when it was an uninhabited bush. Additions have been made from time to time to the land which we originally bought, and the whole now extends to about sixty acres, which the students cultivate during exercise-hours, and thus provide by their own industry for the daily wants of their table.

“We are glad to report that the Sunday-school children in Hobart Town still send us valuable aid towards our annual suit of clothing to the students, tools, stationery, &c. We have also had help from friends at St. Kilda and Geelong, in Victoria, and from the juveniles at the Weigh House Chapel, London. A donation of £10 has also been sent to us from H. Hopkins, Esq., Hobart Town. We have likewise received from the Mission House, London, in the course of the year, a case of paper, and a parcel of shirts and calico, to the value of £23.

“The leading branches of study for the four years' course are as formerly reported, and as follows: Scripture exposition, systematic and pastoral theology, together with Bible and Church history. Some time also is devoted to writing and composition, arithmetic and geography, the elements of natural philosophy, natural history, and the English language.

“It is difficult for any but those who have had actual and prolonged contact with men in savage and semi-civilized life fully to understand the nature of our present work, and to form a right estimate of its results. There is a disposition in many in the distance to compare them with home colleges, and to infer too much when they hear of the rise and progress of institutions such

as these. Native agency in the South Sea Islands is still but a little way beyond infancy. By God's blessing, however, on a steady, systematic, and well-directed training, it will progress every year towards maturity. And may the great Head of the Church aid us in every effort which we make in this part of His vineyard to add to its Christian strength and efficiency!

“GEORGE TURNER.

“HENRY NISBET.”

MANGAIA.

APPEAL OF NATIVE EVANGELISTS AND CHURCHES.

“Mangaia, December 29, 1864.

“DEAR FATHERS AND BRETHERN, and all the servants of Jesus Christ among the Churches in England: blessing and peace be with you all, through our Lord Jesus Christ, our refuge and our Saviour.

“This letter is from the Churches of Mangaia. This is what we would say to you:—Do we not all know that the ‘Peau o te Evangelia,’ ‘*Wings of the Gospel,*’ we mean the Missionary Ship, has been lost far down in the deep waters of the ocean? Oh, how we have grieved to hear of this! But in the midst of our grief we are hoping that another ship will soon be obtained, to carry the Word of God and the name of Jesus to lands still lying in darkness, so that all the heathen may know even as we do, and that they may all be saved.

“And is it not important that we also should know what is going on in the other islands of this group, and in the more distant islands amongst the heathen?

“Friends of Jesus! what do you think about these things? This is our wish, that you seek for a new ship—a successor to the ship which we have lost. You must not think that the Churches of these islands are unwilling to assist you in purchasing a new ship. The three Churches upon this, the island of Mangaia, have collected 400 dollars (£80); and how do you think this was done? Some of the members gave a few pounds of arrowroot, others gave a gallon of cocoa-nut oil, some sold their fowls and gave the money, and some had some money by them and gave it. This is what has been done by us to help you.

“Friends of Jesus! this is another wish of our hearts: When we shall have obtained the new ship, let us not forget the loving, parting words of our Master, Jesus Christ, when He said to His disciples, ‘Go ye into all the world, and preach the Gospel to every creature.’ Brethren! listen to this! There are other lands, not very far from these islands in which we dwell, still in heathenism: they are called Nukuraerae, Nukupetau, and Vaituku; they are in Ellice's Group; and there are many other islands near to these, but we cannot tell you correctly their names. But we do pity them, as they are in heathen darkness; and it is our desire that some of our young men from the Churches of these islands, Mangaia, Rarotonga, Aitutaki, and Atiu, should be sent to them, carrying the Word of God, and that they may know it to the saving of their souls. But, alas! we have as yet no ship by which we

could send our brethren! and it is our great desire, if we get a new ship, that she may be able to go to these new islands, and not only to the islands which the former ship visited.

“Brethren! this is our desire! Will you not listen to it? Blessing and peace be with you all. From the three Churches in Mangaia.

“SADARAKA, Native Teacher at Oneroa.

“KATUKE, ,, ,, Iverua.

“TEARIKI, ,, ,, Tamarua.”

MAURITIUS.

DEATH OF THE REV. PETER LE BRUN.

THE subject of this notice has for several years past been associated with his father and elder brother in evangelistic labours in Mauritius, their ministrations being chiefly among the coloured natives of that island and refugees from Madagascar. Our venerable friend the Rev. John le Brun had latterly, through age and infirmity, retired from the active duties of the Mission, and since that period the care of the church and congregation at Port Louis has devolved upon the Rev. J. J. le Brun, whilst his brother, whose lamented death we now announce, has continued to superintend the churches of Moka and Plaines Wilhems.

Mr. Peter le Brun was lately called to sustain the loss of his wife; and since that bereavement he had himself suffered severely from paralysis; but for some time previous to his last seizure he had enjoyed comparative health. On Tuesday, the 31st of January, he was attacked by apoplexy, which terminated in death the following day. The suddenness of the event precluded the possibility of our dear brother bearing his dying testimony to the sustaining power of the Gospel; but his surviving family and friends have the comfort and satisfaction to know that, when in life and health, it was his chief delight to make known far and wide the preciousness of a Saviour's love; and the multitudes that followed him to his grave proclaimed the affectionate esteem in which he was held.

DEATH OF REV. JOHN LE BRUN.

AFTER labouring for the long period of fifty years in connection with the Society's Mission at Mauritius, this venerable servant of God has at length been called to reap the reward of his faithful service. He died on the 21st of February, ult., three weeks only after the death of his son, Mr. PETER LE BRUN, as recorded above. “Blessed are the dead which die in the Lord:” “their works do follow them.”

The Rev. J. J. LE BRUN, in a letter dated Port Louis, 6th March, ult., thus refers to the twofold visitation in his family:—

“Per last mail it was my painful duty to inform you of the death of my late brother Peter; now again, with deep sorrow, I must record the departure from the scene of his long and successful ministry of your oldest missionary. Twenty days after the afflictive bereavement we so anxiously kept from him, my very dear father fell asleep in Jesus. He had been ailing for a few days before the sad event took place. We fondly thought, and hoped, that the means so often resorted to would have brought him round again. On the Sunday previous to his demise he was remarkably well. We left him to the care of his kind nurse, to go to chapel; on our return we found him ill. In the afternoon, leaning on my arm, he could walk to his bed as usual. The doctor was called. When he arrived, my dear father, to his inquiries about the state of his health, said, with a sweet and angelic smile I shall never forget, ‘I am very well.’ *All was well!* His thoughts were fixed on things above; whatever seemed to bring him nearer his eternal rest was to him a blessing, not a grievance. He was willing, he was ready at his Master’s first call, to depart and be with Christ. Feeling that he was soon to leave us, I asked him about the state of his mind. ‘Jesus is with me. I place my whole trust in His merits and mercy. All is well.’ After reading to and with him the twenty-third Psalm, I committed his spirit into the hand of that blessed Saviour to whom he clung to the last with such hope, and faith, and love. Verily, he could say with the apostle, ‘I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.’

“His last moments were worthy of his noble career in the Mission field, of self-denial and devotedness.”

JAMACIA.

DEATH OF MRS. DALGLIESH.

In the year 1842 the excellent and much-lamented subject of this notice, the wife of the Rev. JOHN DALGLIESH, proceeded in company with her husband to Berbice. During a residence of twenty years in that colony, Mr. Dalgliesh rendered most valuable service to the Mission, and in his varied labours he derived great assistance from the effective and earnest co-operation of his beloved wife. In the autumn of 1862 failure of health compelled our friends to return to England; but they again embarked the year following for Jamaica, with a view to occupy Chapelton, an important station in that island. There, as in Berbice, Mrs. Dalgliesh continued to evince a deep interest in the success of the Mission, and, so far as health and strength permitted, to labour on its behalf until she was called to her rest and reward, on the 13th of April, ult. Mr. Dalgliesh has furnished some interesting particulars respecting our departed friend.

In a letter dated the 20th April he writes—

“My dear wife, who during the last twenty-two years has laboured with me in the good work, has been suddenly called away. She died on the

evening of Thursday, [the 13th instant, at half-past seven o'clock. For rather more than a year she had not been well; but I had obtained the best medical advice, and there did not seem to be much to create serious alarm. On Sunday the 9th of April, four days before her death, she was so well as to be present at the usual services, arrange, as was her custom, the female Sunday School, and teach a class, and she then appeared remarkably well. On the Sunday evening she joined with me in examining the Sunday School Lessons for the next Sunday, that we might furnish them to the teachers, expecting to be absent at Davyton. On Monday morning she did not feel very well, and did not go out to the early Prayer Meeting. To a friend who remained with her she expressed the conviction that she would soon join her children, with other departed friends, in glory; and when her son went to bid her good-bye, before going to his place of business, she said, 'Good-bye; and if we don't meet again here, I hope we shall meet in heaven.' She was so well during the day as to come for a short time into the Day School, in which she was accustomed to spend much of her time. Early on Tuesday morning she was taken ill. I resorted to the usual remedies, and she appeared to rally, but not long afterwards sunk into a state of unconsciousness, in which she remained till the time of her death. That being the case, there was no dying testimony beyond the declaration on the Monday morning, of her entire dependence on the mercy of God, flowing through the atonement of Jesus. But there was a life of entire consecration to the service of the Redeemer. The first time I saw her, twenty-four years ago, she was labouring in the cause of Christ in the Sunday School in London, and the last Sabbath of her life was spent in the same way in Jamaica. During the interval her entire consecration to her Master's work was very marked, and not a few in the Mission field will have cause to bless God on her behalf throughout eternity. She laboured incessantly for their spiritual welfare, and these labours were far from being in vain. She was a thorough missionary, and entered with her whole soul in all that concerned the welfare of the Mission. In her wisdom and prudence I could always trust, and never once had cause to regret following her advice. She felt great anxiety for the success of the Mission here, and greatly cheered me in my somewhat difficult undertaking. She looked forward with great pleasure to the time when we should be able to occupy our new school-house; but, alas! the day of its opening was to be the day on which her funeral sermon should be preached, and ten days after she had been laid in the grave. I have lost an excellent wife, our children a tender, loving mother, and the London Missionary Society a most devoted, laborious agent. Our loss I know is her gain; and we can only say, 'The will of the Lord be done.'"

ARRIVAL OF MISSIONARIES.

Rev. J. Foreman and Mrs. F., from Rodborough, Berbice, June 12th.
 Rev. H. C. Williamson, from Jamaica, June 16th.

ACKNOWLEDGMENTS.

- THE thanks of the Directors are respectfully presented to the following, viz. :—
- For Madagascar Mission:—To the Missionary Working Society, Liverpool, per Mrs. Simpson, for a Box of Clothing; To the Castle Gate Chapel Juvenile Working Society, Shrewsbury, for a Parcel of Clothing.
- For Rev. R. G. Hartley, Madagascar:—To the Young People of Rev. T. Gasquoine's Congregation, Oswestry, for a Box of Clothing.
- For Rev. A. Corbold, Madras:—To Ladies at Bristol, per Mrs. Wills, for a Box of useful Articles; To the Ladies of North Street Chapel, Brighton, for a Box of useful Articles, value £20; To the Ladies of the Congregational Church, Clapham, for a Box of useful Articles, value £37.
- For Rev. Colin and Mrs. Campbell, Bangalore:—To the Young Ladies of Misses Tapley and King's Establishment, Thaxted, for a Box of Clothing and useful Articles, value £31; To the Female Missionary Working Association, Surrey Chapel, for a Box of useful Articles, value £16.
- For Rev. R. Birt, Peulton:—To Mrs. Cox, Maidstone, for a Parcel of Clothing.
- For Rev. Wm. Thompson, Cape Town:—To the Kendal Association for Promoting Female Education in the East, for a Box of Clothing and useful Articles.
- For Rev. R. B. Taylor, Cradock:—To Friends at Lee Chapel, High Road, Lee, for a Case of useful and fancy Articles; To Friends at Pembury Grove Chapel, Clapton, for a Parcel of useful Articles; To the Juvenile Missionary Society, Camberwell Green Chapel, for a Case of Clothing and useful Articles, value £34.
- For the Female Teacher Emmal, at Pareychaley:—To James Large, Esq., for a Parcel of Clothing.
- For Rev. T. H. Clark, Jamaica:—To the Juvenile Working Party, Chatham, per Miss Mullinger, for a Box of Clothing; To Ladies at Hanley, per Rev. R. McAll, for a Box of Clothing and Pottery, value £31 10s.; To Mrs. Hetherington and Friends, Birmingham, for a Box of fancy Articles.
- For Rev. J. Milne, Jamaica:—To the West Street Chapel Association, Dorking, for a Box of Clothing, value £19.
- For Rev. W. Hillyer, Jamaica:—To the Ladies of Stepney Meeting Missionary Working Society, per Miss Holdsworth, for a Box of useful Articles, value £12; To the Juvenile Missionary Society, Ealing, for a Parcel of Clothing; To Friends at Wareham, per Rev. J. Key, for a Parcel of Clothing.
- For Rev. W. J. Gardner, Jamaica:—To the Young Ladies' Missionary Working Party, Ransden Street Chapel, Huddersfield, for a Box of useful Articles.
- For Rev. G. Morris, Tahiti:—To the Committee of the British and Foreign Bible Society, for a Parcel of English Bibles.
- For Rev. G. Drummond, Samoa:—To Friends at Ulesthorne, for a Box of Clothing.
- To Mr. S. Young, Chatham; To D. Bumsted, Esq., Kennington; To Mrs. Sanders, Clapham; To E. M.; To Mrs. B. Chandler, Sherborne; To a Friend; To Rev. C. Duff, Stebbing; To Rev. H. Bromley, and to Rev. T. Davies, Hungerford, for volumes and numbers of the "Evangelical" and other Magazines, Annual Reports, &c.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1865.

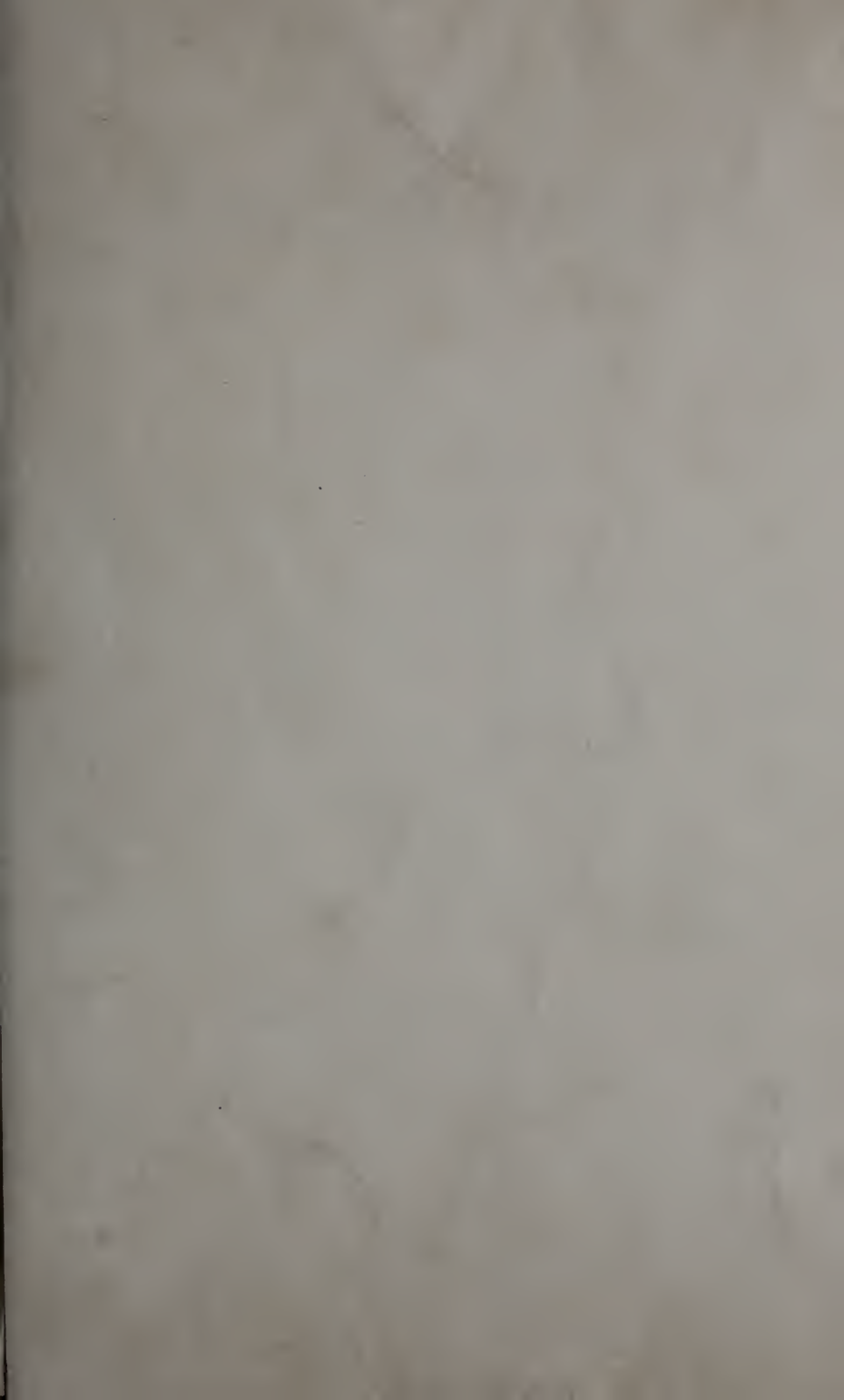
Weigh House Chapel	8	1	0
Guildford Street Welsh Chapel, Southwark	4	0	0
Surrey Chapel	29	5	6
Tabernacle	20	12	6
Exeter Hall	62	0	2
Poultry Chapel	9	14	0
MISSIONARY COMMUNION.			
Craven Hill Chapel	8	1	2
Wycliffe Chapel	8	0	0
Craven Chapel	6	0	3
Falcon Square Chapel	5	2	9
Union Chapel, Islington	16	11	7
Kingsland Chapel	5	12	10
Hanover Chapel, Peckham	17	10	0
Trevor Chapel, Brompton	10	0	0
Lewisham High Road Chapel	9	1	0
Park Chapel, Camden Town	7	11	6
Hoxton Academy Chapel	4	3	2

COLLECTIONS, 14TH MAY.

Abney Chapel	17	6	6
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Adelphi Chapel, Hackney Road	16	0	0
Albany Road Chapel	4	15	1
Anerley	8	0	0
Barbican Chapel	7	0	0
Bayswater, Craven Hill Chapel	25	6	8
Bedford Chapel	42	5	0
Bethnal Green	10	16	3
Bethnal Green, Park Chapel	3	3	0
Bishopsgate Chapel	43	17	8
Blackheath	54	7	0
Brentford, Albany Chapel	4	17	6
Brentford, Boston Road Chapel	2	4	6
Brighton, Union Chapel	30	0	0
Bromley	12	10	0
Buckingham Chapel	7	12	8
Camberwell New Road	9	0	0
City Road Chapel	25	18	9
Clapham	58	5	2
Clapton	90	10	0
Clapton, Pembury Chapel	18	15	4
Claremont Chapel	24	6	1
Claylands Chapel	22	13	9
Craven Chapel	48	17	11

Croydon, George Street Chapel	17	7	11	Middleton Road Chapel	22	0	10
Croydon, Trinity Chapel	16	12	5	Mitcham	9	0	1
Deptford	10	11	0	New College Chapel	39	16	0
Dorking	13	14	6	New Court Chapel	6	19	6
Dulwich, West Park Rd. Chapel	17	7	10	New North Road Chapel	10	0	6
Ebenezer Chapel, Shadwell	4	15	0	Norwood	8	14	6
Eccleston Chapel	22	0	9	Norwood, Upper	15	5	4
Egham	12	13	8	Orange Street Chapel	7	8	0
Eltham	40	11	1	Paddington Chapel	26	10	0
Enfield	13	0	0	Park Chapel, Camden Town	26	14	6
Erith	6	11	0	Peckham, Hanover Chapel	22	16	6
Falcon Square Chapel	20	5	8	Peckham Rye Chapel	6	3	5
Finchley	4	6	2	Pentonville Road Chapel	7	2	0
Finchley Common	12	15	0	Plaistow	6	0	0
Finsbury Chapel	17	0	0	Poplar, Trinity Chapel	38	3	0
Forest Gate	7	3	6	Richmond	10	15	0
Gravesend, Windmill Street	11	3	0	Robert Street Chapel	8	1	2
Greenwich, Maize Hill Chapel	6	5	5	Romford	5	5	0
Hackney, St. Thomas's Square	12	3	0	Southgate Road Chapel	12	5	2
Hackney, Old Gravel Pits	41	3	1	St. Mary Cray	12	12	1
Hammersmith, Broadway	7	8	0	St. John's Wood Chapel	11	5	9
Hampstead Road, Tolmer's Square Chapel	10	6	0	St. John's Wood, Greville Place Chapel	9	0	0
Hare Court Chapel, Canonbury	87	2	8	Stepney	34	0	9
Harley Street Chapel	15	15	3	Stockwell	13	17	2
Haverstock Chapel	19	6	0	Stoke Newington, Milton Road Chapel	5	0	0
Henley-on-Thames	15	2	11	Stratford	5	3	1
Highgate	16	17	6	Surbiton	13	10	0
Holloway	21	12	0	Sutherland Chapel	19	2	1
Horbury Chapel	13	9	4	Sutton	8	14	6
Hornsey Park Chapel	25	0	0	Sydenham	11	16	2
Hoxton Academy Chapel	20	0	8	Tabernacle	17	10	6
Islington Chapel	9	7	10	Tonbridge Chapel	6	1	11
Islington, Union Chapel	73	11	3	Tooting	6	12	2
Islington, Offord Road Chapel	21	11	1	Tottenham Court Road Chapel	42	6	0
Islington, Barnsbury Chapel	14	11	1	Totteridge	30	0	0
Islington, Arundel Sq. Chapel	12	0	0	Union Chapel, Brixton Hill	8	2	10
Jamaica Row Chapel	7	11	0	Union Chapel, Horsleydown	5	9	6
Kennington, Carlisle Chapel	5	0	0	Walthamstow	16	4	6
Kensington	42	4	10	Wandsworth	12	10	0
Kentish Town	28	0	0	Weigh House Chapel	38	12	7
Kingsland	32	10	0	Well Street Chapel	7	13	0
Kingston	8	0	2	Westminster Chapel	37	14	4
Lewisham, Union Chapel	15	0	3	Whitefield Chapel	5	0	0
Lewisham High Road	29	3	0	Wood Green	4	4	6
Marlborough Chapel	16	0	5	Woolwich, Rectory Place Chapel	13	16	2
Mile End New Town	11	8	4	Wycliffe Chapel	19	8	6
Mile End Road Chapel	8	18	3	York Road Chapel	16	0	0
Mile End, Latimer Chapel	3	0	0				



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